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THE MISSIONARY HERALD

AT HOME AND ABROAD

SEPTEMBER · 1941

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Entered as Second Class Matter February 3, 1940, at the Post Office, Worcester, Massachusetts, under the Act of March 3, 1879

The Missionary Herald

At Home and Abroad

Published monthly except July and August by the Missions Council of the Congregational and Christian Churches for the American Board of the Commissioners for Foreign Missions and the Board of Home Missions (Continuing the *American Missionary* and the *Missionary Herald*)

Vol. CXXXVII **SEPTEMBER, 1941** **No. 7**

Missionary and Moderator

On our cover we show Moderator William E. Sweet (right) of Denver, Colorado, standing beside Rev. Arthur O. Rinden of the Foochow Mission in occupied China. We will use the picture symbolically:

Beside a representative missionary of our Fellowship stands the chief representative of the churches supporting him and the enterprise. The man who goes in person, who gives his life to service at the front, feels the "magic touch of the elbow" of a typical layman who gives his mind and money with equal devotion to the same great world task.

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The oldest magazine in continuous circulation in the United States
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Published by The Missionary Herald at Home and Abroad
44 Portland St., Worcester, Mass.

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General Office: 14 Beacon St., Boston, Mass.
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Subscription price 25 cents per year. Canadian and foreign postage 36 cents additional.

Top Man Believes in Missions

By James E. Walter

"SINCE the days of my youth I have wholeheartedly believed in missions at home and abroad. . . . The Christian Church always has been a missionary movement. The Church can only be Christian as long as its Good News is carried to every man and woman, every boy and girl around the world."

These are some of the firmest convictions of the Honorable William E. Sweet, formerly Governor of Colorado, now Moderator of the Congregational Christian Churches. He has been reiterating them at state conferences and at gatherings of laymen on a tour stretching from Florida to Maine.

And not only his remarks on Missions but also his ringing reminders of the Church's relationship to the ethics and religion of everyday living have found a hearty response among lay folks and ministers. He has repeatedly called attention to the fact that in the case of the Social Creed of the Churches adopted by the Federal Council of Churches twenty-eight years ago every plank in the platform save two has become the law of the land.

All have not agreed with the Governor's New Deal politics, but no one has objected to his statement of social issues that eventually in a democracy must become political questions: such as, "My Government does not owe me a living, but my Government owes every man a society in which he can earn a living."

When Republican Judge Elwin L. Page of the First Church in Concord (that entertained the Granite State Conference), speaking of his minister's preaching an annual election sermon that analyzed local and international problems, recalled our long standing Congregational tradition of an unmuzzled world-sized pulpit, Moderator Sweet said:

"My minister preached a sermon on 'The Indispensable Man,' during the last election. I did not favor the anti-third term reasoning, and the next morning my pastor received a letter saying so, but I strongly supported the freedom of speech that permitted it. Since Christianity is the foundation of democracy the Christian pulpit in America, like the press and radio, must be free to speak convictions.

Addressing college and high school youth always stimulated this distinguished grey-haired speaker. Without fail he matched their enthusiasm. In fact he was usually a step ahead. His call for international service was especially urgent and included various vocations:

"Missionaries are the world's best ambassadors of peace among nations. Some missionaries are doctors, teachers, and ministers, supported by the Church or Y.M.C.A. Others are business men, government officials, and travelers. My appeal is to all of you. Be loyal followers of Jesus Christ whatever your chosen work may be."

At service clubs and statewide assemblies the Moderator pled with adults to stand by their children of faith. "Since young people who have become missionaries have dedicated all to serve Christ, we must not fail to support them."

A business man naturally noted the influence of Christianity on the rapid transformations of our day. The work of the American Board in China and Turkey illustrated his thesis that patient missionary effort was yielding fruit one hundred fold in terms of world citizenship. Open forums frequently followed talks. One of the provocative sentences was, "Since wars are economic in origin, we must make raw materials available to all nations according to their need."

Congratulations were offered to the people who exercised their democratic privileges of representation in the Congregational policy of church administration. As a Methodist by birth, a Quaker by education, a Presbyterian by marriage, and a Congregationalist by circumstance

Moderator Sweet and Former Moderator Babson stand together in behalf of Christian missions at home and abroad

(as well as by choice)—the Moderator urged the difficult disciplines of self-government. . . . "Since Congregational Churches are bound together with a sense of Christian fellowship rather than ecclesiastical ropes, laymen should attend our conferences."

In season and out our leader challenged hearers with the idea that true religion was the sincere effort to practice our Christian beliefs in every walk of life.

"Since the task of the Church is primarily the teaching of worship and the interpretation of the Gospel of Jesus in the light of modern social questions, every layman should be an active Christian seven days of the week. He should not be afraid to speak

his mind freely when moral issues are involved in public questions. The lack of moral courage is often the besetting sin of the Christian business man."

Missions abroad and Christianity at home are as closely related as the health of families on both sides of the railroad track during an epidemic. The Moderator reminded us of the unity between evangelism in the local church and the parish universal. Likewise he urged church officers to remember that they were favoring fellow members by opening doors of stewardship.

"Since asking for church support is dignified solicitation, canvassers should plan to ask for a definite amount that complements the contributor's ability."

Mr. Sweet's congenial and democratic spirit was appreciated by laymen everywhere. He liked quiet, simple homes back off the highway.

In one of these Tourist Houses of New Hampshire, two ladies told of a local hotel manager who sacrificed some business because he was an ardent prohibitionist. The Moderator's retort was, "So am I!"

As illustration, he told of an experience with ex-Governor Al Smith of New York. The incident preceded the election campaign of 1928. Party politics brought Mr. Sweet into the camp of the Democratic presidential nominee. But inasmuch as he believed that the Brown Derby candidate was wilfully breaking the prohibition amendment, the gentleman from Colorado decided that his campaign

"Sugar Bill" serves the Sweets on Sugar Hill

influence must be thrown to Mr. Hoover.

"This decision made me guilty of the unpardonable political sin," continued Mr. Sweet. "Hence my normal chances of becoming the next Senator from Colorado were automatically cancelled. Prohibition proved a stumbling block in my political career. But I have never regretted it. Had I done otherwise it would have given the lie to the convictions and habits of a lifetime."

Quaint antique shops lured and snagged the Governor. Traveling in Vermont proved particularly tempting. Souvenir hunters have a favorite diversion. The Governor's was mirrors and unique looking-glasses. Vases, china, glassware, pottery, pots, kettles and maple sugar freighted every corner of the Sweet's automobile as it pointed toward Denver.

Mrs. Sweet traveled with her husband. And by the way, college students noticed that both wore Phi Beta Kappa keys earned at Swarthmore.

Two Big Missionary Meetings

MOST of us have learned from rich experience that we cannot afford to miss those great Church meetings that have to do with Christian missions. Every once in a while we must be lifted out of ourselves, out of our local activities, into the great current of a world enterprise; indeed, we cannot properly attend to these necessary jobs within our own churches and communities unless now and then we get some view of the great national and international field of our Fellowship's united task.

And is there anything more instructive and inspiring than a meeting of one of our Boards with a Regional Committee?

Two of these great meetings come the last of October and the first of November.

The Omaha Meeting

The joint meeting of the Mid-West Regional Meeting and the Board of Home Missions Meeting will be held at First Central Congregational Church, Omaha, Nebr., October 28–30, 1941, and promises to be up to the expected high standard of these annual meetings in inspiration, helpful sessions for church workers, and in fellowship. Dr. John Phillips as enthusiastic host extends a most cordial welcome to all, and his committees have already been very active in making thorough preparations for the great occasion. The Nebraska Conference under Superintendent E. Merle Adams joins in extending welcome to sister Mid-West states.

There will be the usual pre-

sessions of the Educational Division on Monday, together with official sessions of the Women State Presidents and of the Mid-West Regional Committee. Tuesday morning the increasingly popular seminars for ministers, laymen and women will be held.

The program will deal with timely matters such as the challenge of military camps, rural problems, the home mission field generally, and the overseas program under conditions of world upheaval.

As usual, special features are planned, such as music by the Doane College Choir, folk singing by the Pleasant Hill, Tenn., Highlander young people, and selections by foreign-group singers of Omaha.

The facilities of the Omaha Church, where the National Council of 1927 was held, are ideal, and there is unrestricted, abundant parking space. Above all there is the unbounded hospitality of pastor and people.

The Springfield Meeting

The First Congregational Church in Springfield, Mass., with the churches of Hampden Association coöperating, will entertain the New England Regional Committee and the American Board, November fourth to the sixth inclusive. Preliminary meetings will take place Monday evening, the third, and the regular sessions will open Tuesday morning at 10.30 with a keynote address by President Stafford of the American Board. That afternoon Director Dwight J. Bradley of the Council for Social Action will speak on "The Heart of Humane Society" and in the evening, at the banquet, President Hugh Elmer Brown of the Board of Home Missions speaks on the assertion "Now I Am for the Churches."

Wednesday morning the American Board presents a characteristic program of missionary speakers, followed by a service of worship with a sermon by Dr. Charles S. Jones of Burlington, Vt. At the luncheon that noon attention will be drawn to practical forms of assistance to war victims. In the afternoon simultaneous meetings for men, women, ministers, and the Pilgrim Fellowship will be held, and at the mass meeting in the evening some new missionaries will be commissioned.

On Thursday morning the American Board and the New England Regional Committee will hold their business sessions and the meeting will close with an address by Dr. Frank C. Laubach of the Philippines and a period of worship led by the chaplain, Rev. Howard J. Conn of Great Barrington, Mass.

For further information write to Rev. James E. Walter, 14 Beacon Street, Boston.

Kagawa Returns

By Carl Heath Kopf

On Saturday morning, June 21st, 1941, Toyohiko Kagawa returned to Boston after five years' absence. And he returned the same simple man, in homespun suit with an insatiable mind, eager to drink in the latest information on half a dozen intricate subjects.

Stepping off the train at Back Bay Station he said quickly to me, "Now, today, you take me to the Institute of Technology and I want to meet Professor Vandergraph and I want to talk to him about the smashing of the atom."

So I obediently taxied him to Tech, where he was like a small boy with a new toy. He asked questions of the professor which showed his vast reading and background in theoretic science. He drank in every detail in a discussion of the electrical contrivances.

He was exceedingly anxious not to step in where he might not be wanted. Before stepping into any office or laboratory he was conscious of National Defense Regulations and would stand outside at a distance saying to me: "You go in and see if it is all right for me to come in."

When he met President Compton of Tech he continued a technical discussion begun with Arthur Compton in Chicago. He discussed the qualities of copper which make it especially conductive.

I was impressed by the fact that Kagawa remembered so vividly each place he had visited five years ago; that he had no desire to return but had a new set of interviews planned, not in the least duplicating previous conferences.

"Now will you please take me to the Harvard Observatory, where I want to ask some questions about the galaxies and the nebulae."

Finding Prof. Jacchia there, Kagawa asked him if he agreed with Hubble's theory of the expanding universe and these questions led to an hour's discussion so technical that I could only follow along on the edges. They both talked of Sagittarius as if it were an old friend. They waxed enthusiastic about the influence of cosmic dust on photographic plates. Then Kagawa propounded a theory of the Magellanic Clouds and their influence on the stars. Next Kagawa asked Jacchia about Spitzer's theory of Planetary Filaments.

So it went on most of the day, from one laboratory to the next museum asking questions, taking notes, drawing inferences, ques-

Toyohiko Kagawa

tioning Hypotheses. Kagawa is a man of amazing intellectual capacity.

Speaking of his term in prison in Japan this great Christian confessed that he had read the Psalms with fresher insight and joy. He had studied them carefully verse by verse and was full of new riches from that treasury. And he also enthused over certain chapters in Isaiah—5, 15, 25, 35, and 45—which he says are the treasures of that great book.

When I asked him how he got out of prison he said quietly, "The Foreign Minister said to the Premier, 'You put me in jail and let Kagawa out.'" In two days he said no word about the war except that he was sorry to be helpless to stop it. His whole mind and soul seemed centered on what he could do for the tragically hurt people of his own country and of the whole world.

For all his enthusiasm and mental activity Kagawa can be one of the most relaxed men I have ever seen. He can sit quietly with head back and eyes closed in deep meditation. This is his means of preparation for his speaking and he never uses manuscripts or notes.

He seems to me in much better health than he was five years ago and just as enthusiastic about his work in Japan. He now plans to go back and establish several hospitals for victims of tuberculosis among the poor for whom almost nothing is now done.

Kagawa's new book, *Behold the Man*, a novel based on the life of Christ, has just been published by Harper's, and our friend seemed a little sad because they had to cut out half of what he wrote! He writes poems every day which are published widely in Japan and are known here in America. He is writing another book on St. Paul.

At fifty-three this noted Japanese is the most practically active and most spiritually sensitive Christian I have ever met. And by the way, it is still impossible to make him go through the door ahead of you!

Over Against the State We Need the Church

By Arthur E. Holt
Professor of Social Ethics in Chicago Seminary

It will not do to talk about the state as though it were all bad. We are not dealing with the kind of state the early Christian church contended with in the days of the Roman Empire, although it is true we may be encountering it in certain countries. Such states once more are coming to the front. But the state you and I know is one which does so many things well that it is almost impossible to keep from honoring it as the complete servant of society. When I see the state fighting the social scourges of famine, plague, cholera; when I see a state organizing a great police force; when I see a state carrying on mass education in a way that no private agency could do it; when I see a state with all its welfare services becoming an agency of mutual aid, I am almost ready to say, "Let the state do it all; it does these things so much better than we can do them as private agencies or as churches that we had better turn the task over to the state."

And yet there are some things which the state does not do well. In discriminating between the services which it does do well and those which it does not do well, we find our task at the present time. The state does not do well those things which have to do with the conscience of people. I have just recently read a book on "Church and State in Latin America," and on the opening page there is this paragraph:

"Former generations thought that religion could be established by the state. This generation knows that the church can only be established in the conscience of the people."

We, too, are ready to say that. There is something terrible happening to us when the state sets itself up as the agent and object of supreme devotion, or when it tries, as it is still doing in the world, to be the basis of that religious life which can only be established in the people's conscience. It is just because we need some agency which can stand over against the state, look it in the face and criticize and challenge it from the standpoint of conscience, that the church must exist in modern society. There is no other agency that can do this—education cannot do it; the universities cannot do it. The universities in many places are becoming the "yes men" of these totalitarian states, or are finding ways of rationalizing their subservience to the state.

It is time to renew our faith in a society built not on force and fear, but on persuasion, consent, and mutual loyalty. War, revolution and the philosophy of empire—all of them eventually throw us into the hands of the military power and give us a world built on force and fear and not on faith and mutual loyalty. It is the principle on which the world is organized that is wrong. The nations are still grabbing territory, still anxious to hold more territory than they are entitled to, still desirous of maintaining the superlative value of certain races.

This business of particular states setting themselves up as God's preferred people in running the world will have to stop. In some way, by mutual respect, by persuasion, we will have to build a world not on force, not on empire, but a world that is held together by the social cohesion of love and trust. And that is going to call for all the courageous exploration we can do and all the confidence we can have in the revealing power of God as love. And the two are not contradictory.

From "Christian Roots of Democracy," adult mission study book for 1941-42 which may be secured from the Pilgrim Press for one dollar in cloth binding or sixty cents in paper covers.

Three young people from three races talk things over at Camp Northover, N. J.

Youth Looks at the World

THROUGH THE CURRENT MISSION STUDY BOOK

Reviewed by Mrs. Charles McCann, Jr.

"THE Seed and the Soil" by Richard T. Baker is the story of a generation—youth speaking to youth. Here is the bewilderment, the frustration, the questions of today's young people—here too is the hope and the opportunity for them.

"There was a patch of brick walk in front of the old grammar school. Huge cracks gaped up at me—this was the trouble with the world, I thought. Society was falling to pieces because the mortar which held the structure was gone."

"What's wrong with the world? What kind of a world do you want? Which way are you going? When do we start?" These are the questions Mr. Baker raises in his book. The answers to these questions will be your convictions when you have read it. Get on the receiving end of God's message—get to work in the world. Take courage, others are going your way. It's the spirit of the missionary enterprise—the Christian community—that will bring about world order. To the eyes of those who read this book will come a glorious vision and your muscles will "start pulling in the direction of that world which is yours if you will take it."

The young people's home mission study book, "Author of Liberty" by Robert Searle, is a collection of splendid stories vividly pointing to the areas in our country where democracy and Christianity fail. Lest we forget, when we think about our democracy and our Christianity, of the Negro—the underprivileged groups of America—read these stories. "What patriotism needs, Christianity requires. What democracy needs, Jesus commands," says Mr. Searle, and we must begin right here at home and right now.

Work as a Way of Understanding

The rake was the means of introducing college girl and Czech woman to each other

WHILE she rested a bag of groceries on her rather substantial knee a Czech woman was pouring out the story of her life to a college girl clad in slacks and sweater and leaning on a rake. The older woman confessed that she could not read English, that she was a widow and that she had been on relief. By what miracle had the social chasm between these two very different people been bridged so quickly and so casually? The clue to the mystery is the rake. Because the girl was working with her hands on a dump which was all too familiar to the woman the barriers of nationality, education and marital status vanished. Workers feel at home with workers.

Less surprising was the rest of the scene. A half a dozen college students were engaged in smoothing out a former dump in Cleveland's Praha district into what they hoped would become a playground. Although it was only nine in the morning, a

goodly company of small boys had already nominated themselves as assistants. Here was the finest of all source material for an understanding of the community. Nobody knows a neighborhood as thoroughly as do the boys. Here, too, comradeship in work was proving a pathway to deeper human insights. Work makes the whole world kin.

On July 7 the Schauffler College work camp had been in operation only ten days and yet it was obvious that it would accomplish its purpose of giving sixteen young people a new understanding of life and of themselves. The "student body" represented many points of view. Their homes ranged from western Kansas to New Hampshire. One of the boys had just graduated from high school; another was one of the students at Union Seminary who resigned from that institution so as to destroy their automatic exemption from the draft. The dietitian, Mildred Nichols, teaches domestic science in the Patrick Henry Junior High School of Cleveland. Schools represented were: University of New Hampshire, University of Kansas, Washburn, Oberlin, Grinnell, Knox, Syracuse, University of Minnesota, Kent State University, Ohio State University. The "father and mother" of the group were James C. Flint, our student pastor at the University of Wisconsin and his newly married wife who was formerly Margaret Baker and who answered to the name of "Peg." This family occupied the comfortable dormi-

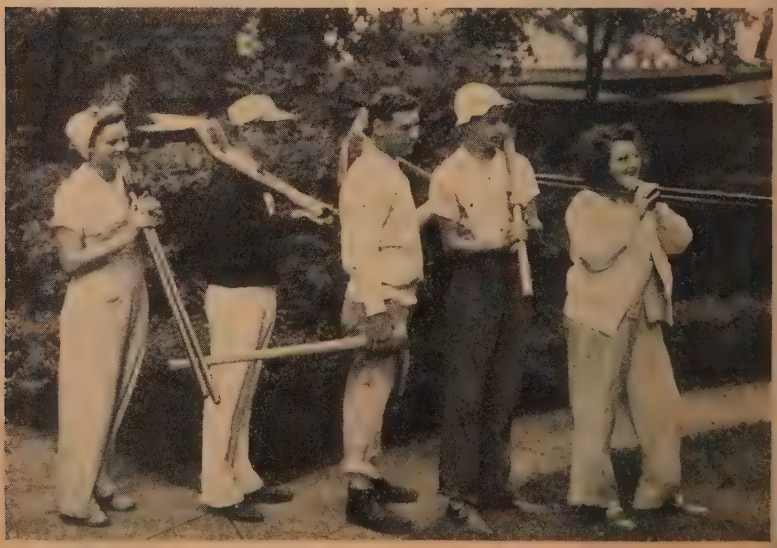
Boys and girls share the domestic duties of a work camp

tory of Schauffler College where they enjoyed every physical convenience.

The daily schedule was nothing if not strenuous. Breakfast was at seven, which meant that some one had to get up at least two hours before that hour to cook it. The meals were planned by Mildred Nichols but everybody took a hand in their preparation and in cleaning up afterwards. Breakfast was followed by a period of worship conducted by one of the students, who warned everybody the night before that complete silence would be expected. Then came household duties, such as getting the clothes ready for washing. Each sex shared in every task, the boys helping with the cooking and washing and the girls raking and shovelling on the project.

By eight-thirty most of the young people were "off to work." This involved a walk of half a mile or more to a neighborhood which is completely surrounded by railroads and gullies. Here the first task was to level a former dump and put it into condition for use as a playground. The city sent in a "bull-dozer" for two days, but even after it had finished its labors the process of smoothing off the ground and setting up some barrier between the reclaimed area and the "active" dump proved rather staggering. There was also the problem of removing broken glass

Off to work with pick, shovel, rake and hoe. The wheelbarrows were stored near the project



Small boys are glad to help—when someone sets them a good example

and old tin cans from the terrain. In early July it looked as though there was enough work on hand to last all summer.

Noon brought lunch and a rest period. At three, various speakers interpreted the neighborhood to the young people and also answered questions. Their best witness was Captain Roth of the Cleveland police. When John Prucha, veteran Czech pastor, was put on the stand he not only explained the racial composition of the neighborhood but also told the story of how he had come to Cleveland as an immigrant boy, had worked as a day laborer, and of how he and his brothers and sisters and children had all gone to college.

After an early supper the young people returned to work. The evening hours proved the best time for securing other helpers on the project and for getting acquainted with the people of the neighborhood. The day closed with a free-for-all discussion in the college parlor climaxed with a raid on the kitchen for something to eat.

Obviously these young people were going to have an exceedingly happy and profitable time together. They would accomplish their project, but they would learn much and they would also demonstrate the capacity of American youth for unselfish service in the paths of peace.

(Next month we will have a further account of the work camps sponsored by the Board of Home Missions at Deering, New Hampshire; Schauffler College at Cleveland, Ohio; Merom, Indiana and near San Jose, California.)

Entering Intimately Into India

LIVING, working, eating, "Indian" proved the way of understanding for Mr. and Mrs. William Hazen during the more than forty years which they spent in India as missionaries of the American Board prior to their recent retirement. Nothing brought them closer to the problems of the villages and the hearts of the village people than the travelling ashram.

Originally an ashram was a shelter in the forest occupied by a sage, who might or might not have with him a group of disciples. Gandhi applied the term to the center where he and some of his followers live lives of poverty, chastity and social service. A successful Christian ashram was established in 1930 when E. Stanley Jones gathered a company of earnest Indian and European Christians on an old estate in the hill country.

The Hazens developed the ashram idea a bit further by having it travel about among the people. They and their Indian co-workers lived in tents. The one occupied by the Hazens was approximately 8 x 10 in size with palm leaves doing duty for carpeting. The only light was a candle or lantern.

Separate tents were provided for the Indian men and women, who spread their rolls of bedding upon the palm-leaf covered ground when it came time to sleep. The only exception was the leading Indian pastor, who boasted a folding cot. There was also a cook tent. Life in such a setting was excessively simple. The group bathed and washed their clothes for the most part at wells and streams along the way. Sanitary arrangements were even more primitive than in rural America.

As in most parts of the world, the sharing of food has both social and religious significance. The Hazens did not consider it consistent with the work which they were doing to separate themselves from their Indian comrades at meal times. They decided to live and eat on the Indian scale to the limit of their ability. They studied balanced diets prepared by Indian experts in the hope of working out something which the Indians could afford. At first the cost was two annas a day but later the war

pushed it up to two and a half annas, which is about five cents of our money. This did not cover fuel or some milk and fruit which the Hazens added to their diet as "extras."

"Of course all missionaries have not been given stomachs suitable for the digestion of native food," admitted Mr. Hazen, "but we thrived on it, although we grew weary of hot curries and the lack of variety. Sometimes we sought to persuade our Indian associates that they would be better off without so many hot spices in their food, but we had little success."

Prominent items in their diet were soy bean coffee, rice with meat and vegetable curries, **dal**—a species of pea soup—and **jowari** bread, which is used in western India's villages and is made fresh for every meal. Aside from heating water, which was done on an oil stove in the cook tent, all the cooking was over small **chulas,** open fireplaces which the Indians make by placing three stones together. These are more or less sheltered from the wind by **kanats**—or the sides of old tents. Cooking under such circumstances is a long drawn-out process—while the hungry wait.

At meal times the members of the ashram squat on the ground, often using old newspapers for tray cloths. The food is served

The ashram lived in tents for three or four months each year

on brass, aluminum or enamel plates. Although the Hazens could follow the Indian custom of eating with their fingers, they confess to a weakness for spoons.

Of course every day with the travelling ashram is different, while oriental obliviousness to the revolutions of the minute hand renders all schedules tentative. But life follows a general pattern. The rising bell is at 5.30, which is followed by the making of toilets and sunrise prayers. Breakfast is expected about 7.30. Then the men scatter on foot and by bicycle to nearby villages where they spend the morning talking, advising, preaching. Meanwhile the women hold nursery classes, teach illiterates, conduct simple clinics. The Indian nurse who usually accompanied the party is kept busy with pre-natal advice and help with newly arrived babies.

The noon meal at 12.30 is followed by a rest period during the time of greatest heat, although even then the women may do some visiting in the homes. The latter part of the day is devoted to Bible study and to discussions among the ashram members. Then and at meal times plans are made for

The ashram takes a train

The ashram prepares to travel on

the future and "gentle, constructive criticism" offered concerning past endeavors.

The evenings were devoted to public meetings. In some nearby village the team would set up a screen for the showing of pictures, while the town crier invited the people to come. Music on the harmonium helped to attract an audience. The lecture might be on health, agriculture, sanitation or child care. Pictures of the life of Christ were always shown. Then the ashram members testified as to their faith. Amid the soft darkness of the Indian night the bhajan band played, accompanied by a double ended drum. There might be the singing of a **kirtan,** which is a more elaborate song service on some Christian theme. Hymns were taught and sung. The Indians love story and song, and also story in song. By ten-thirty the program was usually over. Then the ashram members made their way on foot and over none too smooth paths to their tents.

During the stay of the ashram in a village many people drop in to talk over their troubles. They may want help in getting fields or in the settlement of law suits. In addition to functioning as preachers, teachers and nurses, the members of the ashram were often called upon to serve as lawyers, judges and doctors. Yet in all these varied roles they sought to make Christ known to men.

The American Committee for Christian Refugees

After weary trekking—at rest

The "Second Mile" for War Relief

BETWEEN November, 1940 and July, 1941, about 1,500 Congregational Christian Churches contributed a little more than $90,000 to the relief of war victims through their own denominational Committee for Assistance to War Victims.

In this same period, our churches have sent additional funds directly to such agencies as the Church Committee for China Relief and the American Committee for Christian Refugees. In the future, we hope that all our churches will want to send their gifts through their own Committee in order that we may be able to measure fairly the extent of our devotion.

This money has come without any reduction in the giving to the ongoing work of the denomination. It represents the "second mile" which Christians gladly travel when men, women and

little children call to them for help. And it is a good beginning. But we must do more. In the months that lie ahead, it is hoped that the other 2,500 churches will carry their share of the immeasurable need of suffering humanity and that those churches which have already given will increase their contributions as more of their members realize the urgency of the situation.

With the spread of war, each month, each day, involves more people in its devastation. The winter of 1941–42 will be one of tragedy so deep and so extensive that we shall be discontent with less than "total" generosity. This means that every member of every church in our fellowship must be sensitized to the need in order that everyone may make a gift which represents some personal sacrifice.

The Committee for Assistance to War Victims is able to keep in close touch with the situation in many parts of the world. Funds collected are sent monthly to the areas of greatest need and only when we are assured of their safe arrival at a chosen destination.

In addition to raising money, we shall collect and distribute clothing to refugees who arrive in this country and to the victims of bombing in Great Britain.

The Congregational Union is setting up distribution centers in several places in England and Wales because of the shortage of warm clothing there. Shipping space has been allocated to us. When bundles are ready please write to the Committee at 289 Fourth Ave., New York City, for further instructions.

We realize that this new venture will involve considerable energy and we have decided upon it after many months of deliberation and for two reasons: One, the ministers of our sister churches in England cannot meet the needs of their people unless we do this. Two, many of the more recently arrived refugees are destitute. One example tells the story of hundreds. A father and grown son, who had been for many months in concentration camps, arrived in New York with only a brief case between them, and with no change of clothing of any sort. Well-educated and self-reliant, they will be able to take care of themselves in this country, but they need decent clothes in order to be presentable enough to find jobs. Their case is made more tragic because the wife and mother is still in a concentration camp in Europe.

The Congregational Christian Committee for Assistance to War Victims is your bridge of compassion to uncounted and unseen people in many lands.

Please make checks payable to:

Elbert A. Harvey, Treasurer
Congregational Christian
Committee for Assistance
to War Victims
289 Fourth Avenue
New York, N. Y.

Stanley U. North
Counsellor with our city churches

Now We Have a City Secretary

INCREASINGLY the Board of Home Missions conceives of itself as a channel through which the total wisdom and experience of all our churches, as well as those of other denominations, can be focused upon the particular problems of a local congregation. This it does through its various departments—Town and Country, Leadership Education, Young People and Student Work, Children's Work.

For some years the most serious gap in the service of the Board to the churches has been the lack of anyone who could give expert counsel to city congregations which find themselves confronted with unusual problems. The location of new churches requires careful study of population trends. Buildings need to be designed with an eye to their suitableness for both present and future needs. Neighborhoods always change. What should a church do when its congregation moves away—woo them back to the ancestral shrine, pick up and go with them, develop a new constituency, or fold up? These are often baffling questions. No man knows all the answers, yet it is believed that a person who was studying urban developments all over the

country could bring light and leading to many local situations.

For this new position of Director of City Work the Board of Home Missions has chosen Stanley U. North, who is a graduate of Rutgers College and Union Seminary and who took his master's degree in Sociology at Columbia under Franklin H. Giddings. For a year he served as assistant to Frank G. Smith in the First-Central Church of Omaha, which was followed by a sojourn in the Catskills at Walton, New York. For fourteen years he has been pastor at Briarcliff Manor, New York, which has afforded him an excellent opportunity to observe the church life of New York City. Mr. North is a man of lively imagination, unlimited energy, and has proven his skill as administrator as dean of the Blair Young People's Conference for five years and of the Cazenovia Conference for four. He expects to work into his new position gradually. Obviously it calls for careful thought. His effectiveness will grow with his experience. He will be available to churches in all portions of the country as they may desire his help.

Like many another city congregation the South Church of Brooklyn finds itself surrounded by new neighbors

What Is Happening to Our Work Abroad?

THE AMERICAN BOARD REPORTS AGAIN

By Wynn C. Fairfield

THE missions of the American Board continue to carry on in spite of world conditions. Up to the present,* developments have made necessary the withdrawal of missionaries and the temporary liquidation of the work in only Greece. In Japan, the missionaries have at last and reluctantly decided to leave.

In **Greece,** the German conquest and the subsequent Italian occupation, with the withdrawal of all United States consular representatives, have made it almost impossible to render missionary or relief service or to contrive to transfer funds from this country. Six of the seven still remaining in Athens the first of August are now reported to have reached Rome en route to America. Miss Pinneo was still in Athens. Funds for the liquidation of obligations to the Greek staffs of Anatolia and Pierce colleges have been forwarded.

In **Syria,** it is still too early to forecast probable developments. It was possible for our Aleppo and Beirut missionaries to find temporary places of safety, in Syria or Jerusalem, during the fighting which ended with the defeat of the Vichy French forces and the taking over of control by the Free French and British forces. Now that fighting has ceased, the missionaries are studying the situation to see whether the schools, which had been closed for the summer vacation, can reopen in the fall. A few missionaries may withdraw to India or this country, as it seems unduly optimistic to assume that this part of the world has seen an end of fighting.

Across the Pacific, it is becoming increasingly difficult to carry on a normal program of mission work. In view of the sudden reduction of American shipping available for passenger transportation on the Pacific and the threatening international developments, the Board has advised all missionaries in China and Japan who believe that they should leave before the continuance of their work becomes impossible, to leave at once. There has been great reluctance to follow this advice. A few have done so. The American Board has not given orders to its missionaries to stay or leave, leaving final decisions to them in consultation with their Chinese and Japanese colleagues, and has promised full backing in whatever decision they make.

*August 14, 1941.

One such difficult decision has now been made in **Japan.** For six months, the missionaries have hesitated to accept the advice given them in January by leading Japanese colleagues to leave Japan, and the Board could order them to do so only by a reversal of its historic policy of leaving its missionaries free to decide what should be done in such cases. As recently as July 16, they had cabled that they planned to remain at least until Christmas. On August 8, however, evidently in the light of increasing international tension, they cabled that "with mutual understanding and good will," they had decided they should leave. The work will continue in competent Japanese hands until it is wisely possible for them to return.

With the occupation of **Foochow** by the Japanese on April 21, the senior high schools connected with our mission felt that they had better move from the points 25–50 miles away to which they had moved in 1938. Foochow College and Orlinda Childs Pierce Girls School students trekked from Ingtai about 200 miles on foot, by boat and by bus to **Shaowu** where they completed their term's work and are now trying to make more permanent arrangements for the next school year. The Union High School similarly moved from Mintsing to Tsiangloh in another part of the Shaowu field. The Ingtai junior high school and the Diongloh junior high school, which has been relocated near Ingtai, were planning to stay on at last reports. A group of older missionaries and others whose furlough at this time is called for are waiting for transportation, but there will be at least one missionary in each city where there is a school and a larger number in Foochow. The hospitals of the mission are carrying on. Because food transportation facilities are even worse than before the occupation, *the need for relief in Foochow is incredibly great.*

In **North China,** much needed furloughs and a few other temporary withdrawals have stretched the missionary staff to the snapping point. The Board has authorized the return to North China of two of the most urgently needed men, but while present conditions continue expects to authorize the return of women only in exceptional cases. Difficulties of transportation and of finding work in Free China where workers without some work funds can be effective seem to limit the number who can be transferred wisely, even if they were ready to relinquish their tasks in North China.

The American Board plans to retain in connection with it missionaries who may have to withdraw, looking forward to the needs and opportunities of a post-war world.

Across the water lies New York

An Oriental Incident at Ellis Island

BOYS AND GIRLS OF AMERICA

By Mrs. Jennie F. Pratt, Our Worker at Ellis Island

OUR No. 1 Chinese boy, Gun Fork Fun, has been with us for just a year. How that boy has grown out of his clothes! He was a constant worry to me for clothing did not come in rapidly enough to keep him fitted out. However, he has been admitted and is living in Chinatown with his father. When the time came for him to leave great big tears stood in his eyes. "Me do not want to go to New York now. I love you. You are my mother." But I told him I would visit him in Chinatown, that all boys must go to public school, high school and perhaps college, but that we did not have such facilities at Ellis Island. I am keeping my word and visiting him in Chinatown. He is enrolled in the fourth grade although he is only eleven.

The day before he was admitted I bought him a box of gum drops. He only ate a few and then turned and said, "Will you give these to the Chinese boys in school? I can buy gum drops in New York."

This little fellow told me that he had attended a Mission school in Hong Kong and was very much surprised that I knew anything about Jesus. He asked me what Mission I had attended. He was given instruction in the Mission in China and had attended Sunday school. I miss Gun very much for a year is a long time for any boy to be at Ellis Island.

A month ago I almost had a riot. For I had taken three beautiful little Japanese sisters to our school. The Chinese boys told me that I was no good and the Japanese were no good, and they wanted to fight. We just did not have school work that day. These little Japanese sisters finally talked to the Chinese boys and told them they were their friends. Their father was in the consular service in South America. They were going back to one of the little islands in the British West Indies. They were not born in Japan, but the oldest Chinese boy said, "It does not make any difference where you were born, you still are a Japanese and you will shoot me. The Japanese want China! Finally one little sister cried and said, "We do not want any part of China. We are prisoners too, trying to get away from Ellis Island and go elsewhere." Then we had a geography lesson which we called a Chinese geography lesson.

I asked the Chinese interpreter who is a member of the Broadway Tabernacle Church in New York City to have a talk with all the Chinese boys. I never saw such a sad little group. Finally they said, "We sorry, we apologize. We no say nothing, you stay in school, but you not be Japanese, you be American." Little sister said, "How can we change the look of our faces?" A German girl spoke up and said, "Do not change anything. Be yourselves." But later when the little Japanese girls were admitted to the United States the Chinese boys said they were very sorry that they would not have the little girls in the school room and playground and said "Goodbye, we hope to see you some time." Who knows?

Chinatown—on Sunday morning

Foreign Flashes

By Dorothy P. Cushing

Prayers—and Posters!

In a tiny, isolated stone village in the mountains of Shansi, North China, live a young Christian couple. Not long ago their baby lay seriously ill. Three times the precious little life seemed flickering out. One day the frantic mother received a set of posters on child care and health, designed by Mrs. Clara J. Hausske of Tehchow, China. She read and re-read them. She worked untiringly to save her child—and did! To Mrs. Hausske she wrote gratefully: "Prayers and posters did it!" She asked for more such literature so that she could teach other mothers, adding, "We Chinese mothers want to do the right things for our children but we just don't know how."

Page Dr. Dan Lindley

The Bantu Congregational Church celebrated its fiftieth anniversary in Johannesburg, South Africa. It was a wonderful event. The 87-year-old daughter of pioneer Dr. Josiah Tyler, Mary Tyler Gray, gave the greetings of the American Board. Native pastors and missionaries participated. At the Jubilee Sunday service listeners had to sit on the platform steps. Rapt attention prevailed. And what singing! Speakers told of the early days and of the coming of Rev. Daniel Lindley for whom the South African Government has named one of its great sky liners. Said Mrs. Gray: "I thought of our older members of the mission and felt they must look down from heaven and bless God that the results of their pioneer work were so hearty, so rich, and so wonderful."

Thumbs Up!

The amazing spirit of Britain again shines out in word from London that last year from blitzkrieged congregations and bombed churches the Methodists *exceeded by 500 pounds* their missionary giving of the previous year. The Missionary Society had expected serious losses. Secretary J. W. Noble sends the appreciation of the British people for American sympathy but particularly for the help now being given by American churches to the missionary cause throughout the world. "The people here were never so completely united in their determination to stand for those Christian principles of righteousness and truth and human liberty by which men alone live," he adds.

Greater Love . . .

In Africa superstition has it that anyone aiding an epileptic will become a victim of the dread disease. In Chilesso, West Africa, one such sufferer fell into the fire and was terribly burned. Later she was brought to Dr. Mary F. Cushman and a Christian Ovimbundu nurse took care of her. She was a loathsome object by now with neglected wounds infested with maggots. But her nurse was a Christian. Day after day he spent literally hours dressing what was left of the charred flesh. As he worked over her he kept saying softly, and slowly, bits of scripture. "In My Father's house are many mansions. . . . The Lord is my Shepherd, I shall not want . . . " As the end drew near, for nothing could save the sufferer, only relieve her, he whispered, "The Lord is my Shepherd . . . " and softly, slowly back from the tortured lips of the woman came a whisper, ". . . I—shall—not—want."

Dr. Bill

It was pitch dark—and pouring rain. The little horse on which Dr. William L. Nute of Talas, Turkey, was riding strayed off the trail. The doctor had been making village visits after clinic. As he tried to find the road the doctor lost his glasses. To him that was a real tragedy for he had no way of getting a second pair like them. The next day the villagers heard of the loss. Man and boy they dropped their work and went to search for the glasses. They found them—caught in a vine! The Nutes went back to Turkey "the hard way"—roundabout, and tedious, via India, Iraq, and Iran. A warm welcome met them and they have had one of the busiest winters in their career.

Being a Christian Means Business

They *consecrate* their governor and mayor in Davao, Philippine Islands. In the Davao United Evangelical (Protestant) Church Hon. Romualdo C Quimpo, governor-elect, first moderator of the Southern Mindanao Conference, was consecrated with dignity and presented with a Bible by Attorney Leopoldo Abellera. The Bible was the gift of the church members. This was the second dramatic service of its kind in the Davao church, the first being for the mayor of Davao. Both men are staunch members of the Davao church which has an enviable reputation because of the large number of government officials, leading business men, educators and the like, who are *working* members of the church. Mindanao, it will be recalled, is the special responsibility of the Congregational Christian churches in America.

The new church at Lowell, Vt., demonstrates the architectural skill of its pastor, Clifford Laws

Beauty—for $4,393.26!

MONEY is merely an incidental item in building a beautiful sanctuary. The primary necessities are taste, ingenuity, devotion. This law of ecclesiastical architecture cannot be overstressed.

Lowell, Vermont, is not a village but a group of scattered farms. The population has never been large and in recent years has tended to become less, with an increasing proportion of French from near-by Canada. A fire destroyed the 97-year-old meeting house on August 26, 1940. The church had only thirty-nine members, of whom six were nonresident. The outlook might be described as dark.

Immediately after the fire a subscription paper was started which produced $1,000. Father Patrick Sweeney encouraged the people of his parish to give to the extent of $75. Insurance produced $2,000. Several parish meetings were held to consider plans. It proved to be impossible to secure ready-made blue prints for a small and economical building suitable for a rural community. Public sentiment demanded that a commodious place for serving dinners be provided, while the pastor was bent on securing an impressive sanctuary. The plans the architects sent in were for elaborate Gothic, English parish, Norman or Spanish churches costing at least $10,000.

Worship is easy in such a setting

The pastor, Clifford Laws, writes, "I had had some training in architectural design but never thought that it would be of any use in church work. However, I felt that I knew the community and could draw up better plans than any architect. I set to work and produced drawings for an inexpensive building which the parish voted to accept.

"Construction started on October 7. I asked for leave of absence from all except essential pastoral duties in my two other churches, Westfield and Troy, in order to devote myself to the building project. For six months I worked every week day on the church, progressing from cellar to ridgeboard. All the left-handed nails on the building were put there by the preacher's trusty left hand. I conferred with the building committee every day. We made many trips to supply houses to dicker for material. As the official public relations man, I had to steer a course between conflicting opinions. The problem was to build a church which would be unified both in appearance and function and not just a patchwork of differing ideas."

Help came from many quarters. Organ, baptismal bowl, pews, hymnals, were all gifts. The Church Building Department of the Board of Home Missions supplied $400. The first service in the building was held on Easter, 1941 with the dedication on May 11. At that time the cash expenditures were $4393.26. For this pittance the United Church of Christ of Lowell has added another wayside shrine to the landscape of Vermont.

Photo by Arthur J. Orner

Camera News

By

Dorothy P. Cushing

SCHOOL DAYS! SCHOOL DAYS!

Approximately 96,000 boys and girls in 10 countries outside the U.S.A. will study this year in Christian institutions, ranging from kindergarten to college, thanks to the Congregational Christian churches through their American Board. What a bond of friendship in dark days! Above is one of "our" little Chindau girls, a "first yearer" at a tiny kraal school, one of over 2700 that Arthur J. Orner supervises, along with 70 teachers. She is learning to write using kernels of corn as chalk and the smoothed sand as a blackboard.

BE SURE AND READ THE BLACKBOARD

Dr. John J. Banninga, Union Theological Seminary, Pasumalai, India, is a wise man and a good teacher. We have 44 theological and training schools around the world with nearly 3000 students enrolled. They are learning to be pastors, religious education directors, and teachers of the Christian Gospel among their own people—and perhaps back in America!

THEY WERE READY

Three of our newest recruits to China have a picnic in Peking. Left to right: Mrs. E. Walter Smith, Ethel Lovatt, R.N., Rev. E. Walter Smith.

FILIPINA

SMILES

The Chinese say: "One picture is worth 1000 words." We agree with the Chinese.

Left to right: Florence Beley, Helen Ghent, and Charlestine Floresco, lovely samples of Lanao, Dansalan, Philippine Islands. All graduates of Lanao High School, Florence in 1941. She goes on to train as a nurse. Helen is Matron of the Dormitory and Charlestine, who also graduated from business school in Manila, is a secretary at the mission.

All three are fine Christian leaders. Mrs. Frank C. Laubach says they are samples of many others, willing and eager to train for Christian service but held back by lack of financial means.

AUNT FLORA

Miss Flora K. Heebner of Taiku, North China, and some of her Chinese "nephews and nieces." These five, with their mother, lived with Aunt Flora for several years. This spring they started off on a 1500-mile journey into free China to rejoin their father. Aunt Flora has been collecting nephews and nieces for 37 years in China. Many have grown to manhood and womanhood and gone away—but they never forget her!

★

"Americans All" will be the theme for the October issue of "Children's Religion"

They Studied China

"THE more we learned about China the livelier our interest became" was the testimony of a study group of twenty women from the Community Church at the Circle of Mount Vernon, New York, after they had met every two weeks from January through May.

Good planning enabled the group to operate with a minimum of nervous effort. At the first meeting a former Y.W.C.A. secretary presented a list of ten topics dealing with Chinese life. Each was made the theme for a meeting and turned over to a leader assisted by two "commissioners" for presentation. At the same time hostesses were selected. The dates, topics, leaders, commissioners and hostesses were all put on a mimeographed "dope sheet" which was given to each member and religiously followed without public announcements, postal reminders, or even phone calls. Aside from a few shifts in hostesses, the schedule proceeded as planned. Programs and people arrived at the proper time and place without exhortation.

Everyone seemed to regard attendance as a privilege rather than a duty.

The group assembled at 12.30. The members brought sandwiches while the hostess provided coffee, which meant that nobody was terribly discommoded. The sessions continued as late in the afternoon as the interest seemed to warrant, which might be four o'clock or even later. These arrangements made for unhurried meetings.

Despite the proximity of Mount Vernon to the city of New York, with Union Seminary only half an hour away, there were no outside speakers. The women prepared their own programs from the mission study books, current periodicals and the local library. It was not a listening group but a studying group.

The subject of China was approached from many angles—geography, history, art, religions, ideologies, leadership, missions. Each new phase of Chinese life shed light on the others. As the study continued the women were continually discovering additional sources of information. Although missions as such were reserved for the concluding sessions, the place of Christianity in China kept coming into the study in a natural way.

No effort was made to secure a crowd, but the people who started the study finished it. As for the results, a good time was had by all, some money was raised for China relief and for anesthetics for use in China, a sense of intimate acquaintance with another land was achieved, a new interest in current events was kindled, while missions were transformed from a far away concern to one of the forces shaping modern life. Through an objective study the women discovered that Christianity does make a difference.

The Lee Family of McKeesport, Pa., pauses on its way to Sunday School

Over the Wall—Into the Church

By Helen Wiley Dutton

For over two hundred years the Yen family have lived in the same court in a suburb of Taiku, North China. It is a substantial brick structure built in the traditional Shansi style of architecture. For fifty-eight years the Christian church has been in Taiku. The walls of its compound touch the walls of the Yen family court.

The Yens are an old-style Chinese family nurtured on the ethics of Confucius and the wisdom of Mencius and Lao Tzu. For ten generations their children have been born and reared in this court. The present head of the clan is Kuo Chen Yen, who is eighty-two years of age.

Old Mr. Yen has lived in the shadow of the church ever since its beginnings in Taiku. Old customs and the proverbial antipathy toward foreigners kept him from seeking to make its acquaintance. In 1937, after one of the many alarms that the Japanese were coming, the Yen family fled to the mountains. There bandits stole their things. They decided that they might as well return and die in their home if that was to be their fate. On November 7 the Japanese suddenly arrived. The whole Yen family came over the mission compound wall on ladders and asked if they might stay. Later the Yens brought lumber from their own court and made over the old garage, where they lived during the first few months of the Japanese occupation.

Old Mr. Yen bought a Bible. He would sit up late at night reading it, exclaiming every little while, "Why didn't I know about this book sooner?" He attended prayer meetings and church services. In due time he was baptized and became a member of the Taiku church. Then be began on his family, which consists of two sons, their wives, children and grandchildren, and two great grandchildren. One by one they joined the church. Now the House of Yen is known as a Christian family.

Before Mr. Yen was baptized he went home from prayer meeting one day and called the family together, saying, "We must do away with all the idols. Now we are going to worship God." He took down the Tablets to Heaven and Earth and burned them. Over the niche where they had reposed he pasted a picture of Christ. On either side of this picture he hung copies of "Christ

The 82-year-old head of the House of Yen—and a faithful Christian

the Good Shepherd" and Holman Hunt's "The Light of the World." Then he conducted a little family service, praying to this new God who was a spirit and must be worshipped in spirit and in truth. Every evening old Father Yen gathers his clan together for family prayers. Unless he is ill he never misses the daily prayer meeting or church services on Sunday.

To look upon the benign and gracious countenance of old Mr. Yen is a benediction. It was always a good face. Long years of correct and upright living have woven strength of character into the lines of his weatherbeaten countenance. But after he became a Christian a beautiful spiritual inner light seemed to shine out from his face and shed its radiance wherever he went. Look at old Mr. Yen as he stands before you with his Bible and hymn book. His only regret is that he has missed all these years of fellowship and communion with his Master.

One day when he was visiting with us he said, "I am so old now. I never will catch up and understand all the Bible." But God has already blessed old Father Yen and made him an instrument of power in spreading the good news. He is only one of thousands of Chinese who have found their way into the church during these frightful days of war with their mental and physical suffering.

"Current and Choice"

The Board of Home Missions recommends the following stereopticon lectures:

"Amid the Western Mountains"

A new lecture covering the territory between Denver and Salt Lake City—mining towns, ranches, Mormons, Japanese youth and our own summer conferences for young and old. Fifty colored slides.

"Our Negro Schools"

A new lecture combining two old ones covering Cotton Valley School, Avery Institute, Talladega College, LeMoyne College, Tougaloo College, Dillard University, and Tillotson College. Both a survey of work being done and an interpretation of Negro needs. Fifty-four colored slides.

"Uprooted Americans"

Has had the largest circulation of any lecture prepared in recent years. Shows how American farmers have been "blown out" in the West and "tractored out" in the South and forced to follow the crops from place to place. Depicts the work of the Home Missions Council among the strawberry pickers in Arkansas and on the onion marsh at McGuffey, Ohio. Thirty-six colored slides.

"In the Highlands of the South"

A perennial favorite among the churches. After a brief view of mountain life it gives a rather complete picture of Pleasant Hill Academy and the John C. Campbell Folk School at Brasstown, North Carolina. Fifty-four colored slides.

These lectures may be borrowed from the Missions Council at 287 Fourth Avenue, New York City, 14 Beacon Street, Boston, or 19 South LaSalle Street, Chicago, upon payment of transportation charges.

Church, Parsonage and Mission at Elbowoods, N. D. The scene of the 65th anniversary

The Fort Berthold Mission Celebrates

By Alice M. Watson

SIXTY-FIVE years ago on the 9th of May, Dr. and Mrs. Charles L. Hall first entered the Northwest Indian country, then a wilderness, and began their Christian work at Fort Berthold. Dr. Hall soon won the hearts of his Indian friends although there were many discouragements and hardships. As he became known to the people he acquired the name of "Ho Washte" (Good Voice). He gave unselfishly and asked nothing in return and today his influence goes on.

On the 10th of May, 1941, friends of the Mission gathered at Elbowoods to celebrate the founding of Christian work at Fort Berthold and to give testimony of the worth of Christian missions to the North Dakota Indians.

The Anniversary was a great homecoming of the people—for after all, the Mission is a second home to most of our Indian people, if not their first and only. We had a fine representation. Our Elbowoods Church was well filled and many talked of the foundation work and of the contribution the Mission had made to them and their people.

There was Grandmother White Duck, who spoke no English, but the Christian Way transcends the spoken word. Poor Wolf was at first hesitant, yet he became steady and true to his Master and it was

The late Dr. Hall (center) who loved and was loved. This was one of his last pictures. He stands with Messrs. Case and Wolf

he who built the first model home. Under severe criticism he traveled miles to the House of Worship even after his sight became dimmed. Thomas Smith was often found seeking to draw others into Christ's Way. Other devoted leaders were Bearsteeth, Ernest Hopkins, Yellow Bull, who stand out as torches of Christian living.

Ralph Wells, deacon of the Elbowoods Church and sponsor of the Lucky Mount services, gave fitting tribute to the influences in his life of finding Christ through the mission work.

"We heard the church bells on Sundays," he said, "but we did not know what they meant. I remember there was a white man come to our village and he explained that the bells called us to worship God. That was our beginning in the Christian Way. I admired Dr. Hall. He came against odds, came to strangers who knew not his language. He had a strong heart and will. We are today following his teachings."

Mrs. Thomas Smith related her story of the old Fish Hook Village.

"I was about six years old when Dr. Hall came as our first missionary. Dr. and Mrs. Hall instructed us in the religious way and I have brought my children up to follow Christ."

Mr. and Mrs. Ralph Wells, Sr. and children

Emma White Duck

Mrs. Helen Crowsheart told the group of her attending the Mission School at Fort Berthold and later going to Santee.

"When I came back after seven years I had no place to go for I was an orphan," she said. "I went from relative to relative and to Mrs. Hall, who really raised me. I have been brought up to live a Christian life. I am grateful to Mr. and Mrs. Case for they have helped me in these last years. I try to live up to the Christian ideal, but it is hard."

Mrs. Ralph Wells, Sr., was an orphan raised by relatives. "I knew not of a mother's and father's love," she said. "I was taught God's Word and heard about God in the fields from my aunt. Many people said things against me when I tried to live the right way. I find it hard to be a Christian and I don't feel I should be counted one. All my boys and girls were started in the mission here and I am glad they know what it is to believe in Christ. We made a

An Annual Fellowship of the Fort Berthold churches. Such was held August 14-17. "These meetings" writes Rev. H. W. Case, "and I think this is our 15th, have been of great help in bringing about a unity of our three tribes." And why not, when they eat and sleep, play, praise and pray together for four days?

promise to God to teach them to know right from wrong. We were greatly helped by the Halls and Cases in times of sorrow and times of sickness. I will always stand by my Church."

Jeff Smith spoke earnestly of his experiences: "I, too, was a Fort Berthold boy. I can't help but think that we have a wonderful heritage. Those old Indian men tortured themselves for hours and fasted on the hills without food. Just why did they do it? They did it because they wanted to worship something that might

Little Sioux, William Owl, Foolishwoman, Rev. Benson and Henry Sitting Crow lead in sacred songs

impart some message. They were looking for God. They worshiped the trees, the works of God. Our people turned to the Mission with Dr. Hall's coming. He had to learn the language. Today we are trying to carry on that work. We must let our light shine. We all can be missionaries by doing good somewhere. I give myself to live that life."

This Sixty-fifth Anniversary of Fort Berthold Mission was beautifully concluded by a simple Candle-lighting Service. On the table was a hundred-year-old Bible, symbolizing the Light of the Ages, and beside it a burning candle, signifying God's great love. Those who shared the service came forward in reconsecration to Christ, the Light of the World, and in the hope of the coming new day when men shall follow the Light of Christ and put down the implements that destroy.

Reporting on the Summer Appeal of the American Board

As of August 15th this year, 1980 friends have sent gifts amounting to $46,580. Last year at this same time, 1675 friends had sent $41,768.

The goal for this summer ($76,000) included emergency costs of removing mothers with young children, and missionaries with health problems, from danger zones in the Near and Far East. While it is doubtful if we can attain this goal, it now looks as though there is a good chance of our reaching the total received last summer if friends who contemplate helping will send their gifts before September 8, when the books close.

Personals

Dr. Brewer Eddy represented the American Board, June 22–29, at the centenary of the Punahou School of Honolulu, Hawaii. This famous—shall we say aristocratic?—institution was founded by our early missionaries and supported by the Board for twenty years. It was the Board's first school for missionaries' children.

Needless to say, Dr. Eddy combined this personal trip to Hawaii with many speaking engagements. Mrs. Eddy accompanied him.

Dr. Raymond G. Clapp, assisted by Mrs. Clapp as field secretary, has done a memorable work as president of Schauffler in Cleveland. In his seventeen years of courageous, persistent labor he has seen the institution attain college rank, nearly

quadruple its student enrollment, and practically double its faculty and property.

Dr. and Mrs. Clapp lay down their arduous duties in Cleveland on September first. But it is expected that some church will soon need their services.

President Vinie, Schauffler College

Rev. Earl Vinie has resigned from the pastorate of the East Congregational Church of East Springfield, Mass., to become the successor of Dr. Raymond G. Clapp as president of Schauffler College. He begins his service September first.

Dr. Vinie was born in Pawtucket, R. I., on March 22, 1893—of Scotch and English parentage. He graduated from Mount Hermon in 1911, from Gordon College (Th.B.) in 1922, and from Colgate (Phi Beta Kappa standing) in 1925. He secured his B.D. from Yale in 1925, his Ed.M. from Harvard in 1926, his Ph.D. from Yale in 1929. He also studied at Brown, Boston, Edinburgh, and Oxford Universities.

He has had considerable educational as well as pastoral experience, including a professorship in Lake Erie College, and a ministry as a Congregationalist in Dover and Springfield, Mass. At one time he was a Presbyterian home missionary in Canada. He was confirmed as a child under the auspices of the Episcopal Church in his native town.

Rev. J. E. Cook of Center Church, Ga., lost his church building and parsonage by fire on June 14. He and his people were about to remodel. May we soon hear that the loss is covered by insurance and that better things are ahead!

Rev. Michio Kozaki of the Reinanzaka Church of Tokyo, Japan, and his leading deacon, **Mr. Tsunejiro Matsuyama, M.P.,** were guests of the American Board in Boston on May 19, 1941. They came to America in April with several other representatives of the new United Christian Church of Japan to meet with Dr. Douglas Horton and other church leaders of America in our common task of strengthening the bonds of world fellowship.

Our Japanese brethren while in Boston carefully avoided all political, economic and military questions, but made no effort to conceal their eagerness for a just and durable peace not only in East Asia but also in the entire world. They reached forth for our moral support in the difficult task before the new United Church of Christ in Japan, and received in return a sincere and firm expression of Christian fellowship from their Congregational Christian brethren.

Chronicle

APPOINTMENT

Dr. and Mrs. Evarts Greene Loomis of St. Anthony Hospital, Newfoundland, as career missionaries designated to North China.

FURLOUGHS AUTHORIZED

Dr. and Mrs. Horace S. Thomas of the Madura Mission, beginning in December, 1941, in Australia.

Rev. Robert E. Chandler and **Mrs. W. B. Stelle** of the North China Mission.

SAILED FOR THE FIELD

Rev. and Mrs. Robert W. Fairbank returning to the Marathi Mission, **Miss Ariam Hudson Paramasamy** returning to Uduvil, Ceylon, and **Rev. Proculo A. Rodriguez** returning to the Philippine Islands, July 21, from San Francisco.

ARRIVAL ON THE FIELD

Rev. Harold S. Matthews in Peking, May 7, returning to the North China Mission.

ARRIVALS FROM THE FIELD

Rev. and Mrs. Charles A. Stanley of Tsinan, China, in San Francisco, May 8.

Rev. Frank J. Woodward of Dansalan, Philippines, in San Francisco, May 10.

Mrs. W. A. Hemingway and **Miss Anne B. Kelley** of the North China Mission in San Francisco, May 11.

Mary F. Cushman, M.D. of Chilesso, West Central Africa, in New York, May 25.

Mrs. Robert E. Chandler of the North China Mission, in San Francisco, May 26.

Mr. and Mrs. John A. Reuling of Adams, South Africa, in New York, June 3.

Rev. Frank C. Laubach of the Philippines Mission and **Rev. and Mrs. Philip D. Dutton** of the North China Mission, in San Francisco, June 11.

Rev. and Mrs. Robert B. Whitaker and **Mr. Albert C. Hausske** of the North China Mission, in San Francisco, June 30.

Dr. and Mrs. Henry S. Hollenbeck of the West Central Africa Mission, in New York, June 30.

Rev. Lewis L. Gilbert, Jr. and **Rev. James A. Hunter** of the North China Mission, in San Francisco, July 3.

Rev. and Mrs. Clifford G. Manshardt of the Marathi Mission, in New York, July 13.

Rev. Robert E. Chandler of Tientsin, North China, in San Francisco, July 29.

Dr. and Mrs. Lester H. Beals of Wai, India, in New York, July 31.

Rev. and Mrs. Ernest W. Riggs of Thessaloniki, Greece, in New York, August 8.

MARRIAGES

Miss Annette Beals and **Mr. Ralph Wyett** at Wai, India, March 11.

Miss Marjorie E. Moulton, daughter of Rev. and Mrs. Joseph L. Moulton of India, to **Mr. Elmer W. Perkins** at Lewiston, Me., June 22.

DEATHS

Walter, son of **Rev. Walter Metcalf,** at Tampa, Fla., May 27.

Mrs. Arthur W. (Jennie Pearson) Stanford, missionary of the American Board in Japan 1886–1926, in Los Angeles, June 17, aged 85.

Mrs. Sidney L. Gulick, American Board missionary in Japan 1887–1913, in Honolulu, June 19, aged 80.

Mrs. Helen Warren Capen, widow of Honorable Samuel B. Capen, President of the American Board 1899–1914, in Hartford, Conn., June 22, aged 96.

Tank Home in Oberlin

THE Oberlin Missionary Home Association held its Annual Meeting on June 11. This Association was founded in 1890 to provide a home for little children of missionaries sent to this country to be educated. Since the missionaries created schools on their fields for their own and native children, the resources of the Association have been used to assist older children of missionaries in colleges and sometimes in graduate schools. The Association owns Tank Hall and the houses to the north of it. In renting its houses it gives preference to missionary families. Tank Hall is rented to Oberlin College.

The report of the Treasurer showed the best financial condition for many years with resources increasing. During the last school year eighteen students were aided, of whom twelve were in Oberlin.

The Association organized for its new year as follows: *President,* Dr. James A. Richards; *Vice-President,* Mr. C. K. Fauver; *Secretary,* Mr. Louis E. Burgner; *Treasurer,* Mr. Dudley Barnard; *House Committee:* Mrs. Helen V. Morse (Chairman), Mrs. Harriett D. Burgner; *Scholarship Committee:* Dr. James A. Richards (Chairman), Dr. T. W. Graham, Prof. A. C. Schlesinger; *Finance Committee:* Mr. C. K. Fauver (Chairman), Prof. L. E. Lord, Mr. L. E. Burgner.

In Memoriam

William G. Price. In the death of William G. Price on June 2, 1941, the American Missionary Association lost one of its most loyal friends and advocates. He was a student at Hampton Institute when Samuel Chapman Armstrong was principal, where he got his running start in education. For many years he spent his summers studying with Royce and James at Harvard. Meanwhile he had become principal of our school at Capahosic, Va., where for thirty-six years he combined the wisdom of a practical farmer and a speculative philosopher in training youth of secondary school age.

He married one of his early teachers who came to Capahosic from Avery Institute in Charleston, S. C. They had three children. The eldest finished at Radcliffe. The second went from Capahosic to Williston Academy, Easthampton, Mass., and later was graduated from Amherst College. After taking his Master of Arts degree he taught rural economics in the college department of Tuskegee Institute for seven years. Last year he finished resident work for the doctorate at Columbia University. This fall he becomes Dean of LeMoyne College in Memphis. The youngest child was graduated from Howard University and a few years ago completed his medical studies at Meharry in Nashville. He is now engaged in private practice. Mrs. Price died several years ago.

Thus came and went two fine people in a service that is not yet finished. They shall live and serve not only in their children but in many students who have gone to various parts of the United States. Those of us who must carry on in the work in which Mr. Price spent his life are the richer because of fellowship with him. In his spirit we are determined to go forward.

Florence E. Henderson Lawrence who died in Melrose, Massachusetts, had been with her husband, a missionary of the American Board in the East Africa Mission for thirty-eight years. She was born November 17, 1870 in Bethlephil, Jamaica, West Indies where her parents were Baptist missionaries working for the Negroes. She studied at Maryland Business College and in 1900 married William Tilden Lawrence, M.D. They were located at Chikore, Gogoi, and Mount Silinda at various times, but much their longest stay was at Mount Silinda, where Dr. Lawrence was head of the mission hospital.

Though not a registered nurse, Mrs. Lawrence was capable in the care of the sick and sometimes when there were no hospital accommodations for white patients, cheerfully took them into her own house. This home was also "always a training ground where raw, ignorant people were received and turned into useful members of the community." In Chikore and in Gogoi she organized training classes for the women and also for the boys. But her chief interest centered in her home whence a strong Christian influence radiated out to the whole community. The last four years of her life were filled with suffering which she bore with courage and trust, never despairing nor complaining. Five sons and two daughters, as well as her husband, survive her.

To the above we must add what a lifelong friend and associate, Mrs. Columbus C. Fuller, now of Los Angeles, has written:

"Mrs. Lawrence's willingness to do for others stands out in my memory, especially to do whatever the Mission voted . . . . She was unusually hospitable. Strangers as well as friends were always welcome. . . . She was considered an exceptionally fine nurse. . . . She was a devoted wife and mother, a friend to all who needed her."

Daniel Hand Educational Fund for Colored People

Total Income Received from Investments June 1 to June 30, 1941 . . .	$4,776.04
Month of July, 1941 . .	9,358.17
Total for two months ending July 31, 1941 . . .	$14,134.21

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The Board of Home Missions of the Congregational and Christian Churches

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